

INTRODUCTION

TO

CHAPTER XIII

THE Christian religion is not the only one that is based on the Bible, there are others as well, such as the Jewish religion. The reason, why we have only discussed Christianity (and omitted Judaism, etc.) in the thirteenth Chapter is that now-a-days it takes the first place among all religions founded on the Bible whilst the Jewish religion and the like are left in the background hence it may be understood that our criticism on the Bible will equally hold good in the case of Judaism, etc., the allied religions which are of secondary importance compared with Christianity which is of primary importance. Our criticism is only directed against the Bible which is believed in by the Christians and the Jews alike and upon which their respective religions are founded. There are many *Bhasha* and *Sanskrit* translations of the Bible by well-known Missionaries. The perusal of these has given rise to many doubts in our mind. Some of them we have set forth in this chapter for the consideration of all (thinking people). Our sole aim in writing this chapter is to further the cause of truth and eradicate error, and not to injure the feelings of others or do them harm or bring false charges against them. After going through this chapter all our readers will know what kind of book (the Bible) is, and what doctrines it teaches. It (the discussion of Christianity in this chapter) will also make it easy for all men to examine the tenets of Christianity and make a comparative study of it. It will further augment the knowledge of men concerning religion and thereby make it easy for them to discriminate between right and wrong, between desirable conduct and undesirable conduct; and to embrace truth and practise virtue, to reject error and shun vice. It behoves all men to carefully study the (sacred) books of all religions before

they publish their opinions for or against them. If a person be illiterate, he could hear them being read because just as a man by reading becomes a scholar, likewise by hearing others read he can become what is called *bahushruta* (one who has heard much). Though the latter may not be able to explain anything to others, yet he can understand it himself. Those who are jaundiced can neither see their own merits and demerits nor those of others. The soul of man possesses the capacity for ascertaining truth. A man *can* decide whether what he has heard or read is right or wrong. No subject can be mutually discussed if both parties are not well-acquainted with (the teachings of) each other's religion. The ignorant are very apt to fall into an abyss of superstition and error. It is in order to save them from such a fate that we have briefly discussed all the prevalent religions. The truth or error of other subjects (that have been discussed in this book) can be inferred. All that is true and (therefore) worthy of acceptance to all is alike in all religions. Differences arise over doctrines which are false or even when one party (in a discussion) is right, while the other wrong, but should the both parties discuss a subject with the sole desire of ascertaining truth they can succeed in it.

Now we place our criticism of Christianity in the thirteenth chapter before all (our readers). They can form their own opinions about it.

We hope these few words will suffice to the wise.

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CHAPTER XIII.

AN EXAMINATION OF THE DOCTRINES OF CHRISTIANITY.

NOW we shall discuss the Christian religion in order to make it clear to all whether this religion is free from faults and its sacred book called the Bible is the Word of God or not.

We shall first deal with the Old Testament.

GENESIS.

1. In the beginning God created the heaven and the earth. And the earth was without form, and void ; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters. (I. 1, 2.)

*C.—What do you call the *beginning* ?

Christian.—The first creation of the world.

C.—Is this the first creation ? Was the world never created before ?

Ch.—We do not know whether it was created before or not. God alone knows that.

C.—When you do not know that, why should you believe in this book (*i.e.*, the Bible) which cannot enlighten you on these points and pinning your faith to it, preach it to others and thereby ensnare them into this religion which is so full of doubts. Why don't you embrace the *Vedic* religion which is free from all doubts and enlightens one on all points. When you do not understand the world created by God—His handiwork, how can you then know God ?

C.—What do you understand by the term *heaven* ?

Ch.—The empty space and what is above.

C.—How was this empty space created ? Besides, it is all-pervading and very subtle and uniform both above and below.

* C. in this chapter as well as in the next stands for the author.—Tr.

Did space exist or not before the heaven was created ? If it did not, wherein did God, the *cause* of the universe, and the souls live ? Nothing can exist without space, but your Bible says that it was created, hence this statement can never be true. Is God inharmonious ? Do His knowledge and works lack harmony, or is He as well as His knowledge and works harmonious ?

Ch.—Harmonious.

C.—Why is it then recorded here that the earth created by God was misshapen or without form.

Ch.—The term *without form* means *uneven*, i.e., the earth was not then even.

C.—Who made it even then ? Is it not even now uneven ? God's work can never lack harmony or be ill-shapen (*without form*). He being All-knowing, His works are always free from error or faults but the Bible teaches that the earth created by God was *without form*, hence this book can never be the work of God. First tell us pray what you think the Spirit of God is.

Ch.—He is a Conscious Being.

C.—Is he Formless or embodied, All-pervading or localized ?

Ch.—He is Formless, Conscious and All-pervading but. He is more particularly present in such places as the Mount Sinai and the fourth heaven.

C.—If He be formless who could have then seen Him ? What is All-pervading could not move on the face of the waters. Well ! Where was God when His Spirit was 'moving upon the face of waters' ? It only (goes to) show, that His body must have been in some other place or He must have let a piece of His Spirit move 'on the face of the waters', but in that case He could never be All-pervading and All-knowing and consequently could not create, sustain and support the world, reduce it to its elementary condition, nor could He award the souls just reward or punishment for their deeds—good or bad—, because one who is localized or circumscribed by nature must have his powers and actions also limited. Such being the case He can never be God but He has been described in the *Vedās*, as All-pervading, possessed of Infinite nature, attributes and powers, Truly Conscious and All-blissful, Eternal, Holy, All-wise and Free by nature, Beginningless and Endless, and so on. Faith in such a God alone will save you.

2. And God said, Let there be light : and there was light. And God saw the light that *it was* good and God divided the light from the darkness. (I. 3, 4.)

C.—Was the dead inert light able to hear what God said ? If so, why cannot the sun, the lamp and the light of fire hear us. The light is dead and inert and therefore cannot hear anyone. Did God only, after he had seen the light, know that the light was good. It appears that He did not know that beforehand. Had he known it beforehand, he would not have waited till he had seen it to pronounce it good. If he did not know it beforehand he could not have been God. Hence the Bible is not the Word of God, nor is God mentioned in it an Omniscient Being.

3. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament : and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. (I. 6, 7, 8.)

C.—Did the firmament and the waters also hear what God said ? Had there been no *akasha*¹ in water, where would it have existed. The creation of the heaven is mentioned in the first verse (of Genesis), it was useless then to create it again. If *akasha* be the Heaven it would also be every where. It is useless then to say that the heaven is situated somewhere above. How could there be the morning and the evening when the sun had not yet been created ? The succeeding verses also treat of such impossible things.

4. And God said, Let us make man in our image, after our likeness : So God created man in his *own* image, in the image of God created He him ; male and female created He them. And God blessed them. (I. 26, 27, 28.)

C.—If God made man in his own image, why is not man then All-holy, All-knowledge and All-bliss, etc., like God in nature ?

1. The word firmament is translated into *Akasha* in the Sanskrit and Bhasha versions of the Bible. Now *akasha* is held by Sanskrit philosophers to be an All-pervading subtle ether-like substance which fills all things in the universe, hence this objection.—77

This shows that man was not made in the image of God. Now man was *created*, and being in the image of God and after His likeness it follows as a natural consequence that His nature is also *creatable* hence he cannot be *eternal*. Besides, what did He create the man out of ?

Ch.—Out of the dust (of the ground).

C.—What did He create the dust out of ?

Ch.—Out of his power.

Ch.—Is his power beginningless or has it a beginning ?

Ch.—It is beginningless.

C.—It is clear that His power being beginningless, the cause of the (material) world is also beginningless. Why do you, then, believe that something came out of nothing ?

Ch.—Nothing but God existed before the beginning of creation.

C.—Where did this world then come from ?

Is the power of God a substance or an attribute ? If it be a substance, there was then something besides God (before the creation of the world). On the other hand, if it be an attribute, as no substance can come out of an attribute (the world could not have been produced out of it), as for instance, fire cannot proceed from light nor water from fluidity. Had God been the Material cause of the World, the latter would have possessed all the attributes, nature, and characteristics of God but such being not the case, it is certain that it was not produced out of God but out of the Material cause the primordial matter in atomic condition. It behoves you therefore to believe that God is the Efficient Cause of the Universe as is recorded in the *Vedās* and other true *Shāstrās*. If, as held by the Christians, Adam's inward nature be that of the soul and his outward (appearance) that of man, why is not God's nature the same, because since Adam was made in the image of God the latter must necessarily be like Adam.

5. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul. And the Lord God planted a garden eastward in Eden ; and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight, and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. (II. 7, 8, 9.)

C.—When God planted the garden at Eden and placed Adam therein did not He know then that he would have to turn Him out of it ?

Since God formed Adam of the dust of the ground, he was not made in the image of God, otherwise, God also must have been made of the dust. When God breathed into his nostrils the breath of life, was that breath God Himself or something else ? If it was something different, man was not made in the image of God, but if it was so Adam and God are alike and being alike God also like man becomes subject to birth and death, growth and decay, hunger and thirst. How can then such a being be called God ? For this reason this statement recorded in the Old Testament does not appear to be right, nor can therefore, this book be the Word of God.

6. And the Lord God caused a deep sleep to fall upon Adam, and he slept : and he took one of his ribs, and closed up the flesh instead thereof : And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. (II. 21, 22.)

C.—When God made man out of the dust, why did He not make his wife out of the same material ? If He made his wife out of a bone, why did He not make him as well out of the same. Now if Woman was named so because she was taken out of Man,* the word man should also have been derived from the word *W'oman* as he is born of woman. They should also love each other. A wife should love her husband as a man loves his wife. Mark ye scholars ! How wonderfully shines the beautiful philosophy of the (Biblical God) ! If Woman was made of one rib taken out of Man, why are not all men short of one rib ? Besides there ought to be only one rib in the body of a woman as she was made out of one rib. Could not God have made Woman of the same material as He had used in the creation of the Universe ? It is clear, therefore, that the teachings of the Bible on the subject of creation are opposed to the Laws of Nature.

7. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea hath God said, Ye shall not eat of every tree of the garden ? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden : But of the fruit of the tree which is in the

* *Vide* verses 23 and 24 Chapter II. "She shall be called Woman because she was taken out of Man. Therefore shall a man cleave unto his wife."—*Tr.*

midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not die : For God doth know that in the day ye eat thereof, then surely your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and, a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat. And the eyes of them both were opened, and they knew that they *were* naked ; and they sewed fig leaves together, and made themselves aprons. And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life : And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children and thy desire *shall be* to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it : cursed *is* the ground for thy sake ; in sorrow shalt thou eat *of* it all the days of thy life ; Thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field : (III. 1—7, 14—18).

C.—Had the God of the Christians been an Omniscient Being, why would He have created this 'Subtle serpent or Satan. But as he did create him, He alone is responsible for all the evil deeds done by Satan for, had He not created him evil (by nature) he would not have done evil deeds. The Christian God does not believe in the previous existence of the soul, why did He then create him wicked without any fault on his part. To tell the truth he was not a serpent but a man, otherwise how could he have been able to speak the human tongue ? Besides, it is he who tells lies and directs others to do the same, that should be called Satan but in this case he (Satan) spoke the truth and, therefore, did not mislead the woman (Eve) but told her what was true. On the other hand God told Adam and Eve a lie when he said that by eating of the tree of knowledge of good and evil he would surely die. Since those trees were such as gave life perpetual and the knowledge of good and evil to those who ate the fruits thereof, why did God forbid them

their use, but as He did it He stands guilty of having told a lie and misled them, as the fruit of those trees bestowed life and knowledge upon men, not death and ignorance. Moreover why did God create those trees and forbid their use for men ? If He created them for His own use, was He ignorant and mortal, then, that He needed them ? But if He did for others there could possibly be no sin (for them) in eating their fruits. Besides such trees as give life and knowledge to those who eat the fruit thereof, are nowhere to be seen nowadays. Has God destroyed even their seeds ? If a man behaves like this he is called a cheat and a hypocrite, why should not such a God be called the same since he alone who cheats others and practises hypocrisy deserves to be called a cheat and a hypocrite. Again since God cursed them all, He stands guilty of having perpetrated injustice. It is God Who ought to have been cursed because He told a lie and He beguiled Adam and Eve. Could it have ever been possible for a woman to conceive and bear children without pain and 'sorrow'. What a fine philosophy ! Could anyone earn his living without working for it ? Were there no thorns and thistles before ? Since it is right for man to live on herbs and vegetables according to the commandment of God, why is it not wrong to sanction flesh diet which has been done later on in the Bible ? One of the two statements must be wrong. Since no charge of sinful conduct has been brought home to Adam, why should the Christians call all men by virtue of being the descendants of Adam sinners ? Can such a book (as the Bible) and such a God command any respect in the eyes of wise men ?

8. And the Lord God said, behold, the man is become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever : So he drove out the man ; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. (III. 22, 24.)

C.—Why did God become so jealous of Adam's becoming His equal in knowledge, and was it such a bad thing indeed ? Why did He entertain such misgivings at all since no one can ever become God's equal ? This also shows that he was not God but a man. Wherever there is mention of God in the Bible it is related of Him as if He was a man. Now mark how miserable Adam's progress

in knowledge made God ! How jealous He was of Adam's eating the fruit of the tree of life.

When he first placed Adam and Eve in the garden (of Eden), he was not aware that he would have to turn them out of it. It follows, therefore, that the God of the Christians is not Omniscient. That he had to place a flaming sword to guard the tree of life clearly shows that this was also the work of a man not of God.

9. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering : But unto Cain and to his offering he had no respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth and why is thy countenance fallen. (IV. 3, 4, 5, 6.)

C.—If God was not a flesh eater why did he respect Abel and accept his offering of sheep and did not respect Cain and accept his offering ? God is really responsible for this quarrel between the two brothers and for the death of Abel. The Christian God here (in these verses) talks like a man. His planting of the garden (of Eden), coming into it and going out of it are quite like the doings of a man. This shows that the Bible is the work of man, not of God.

10. And the Lord said unto Cain, where *is* Abel thy brother ? And he said, I know not : *am* I my brother's keeper ? And he said, What has thou done ? the voice of thy brother's blood crieth unto me from the ground. And now *art* thou cursed from the earth. (VI. 9, 10, 11.)

C.—Could not God known about Abel's death without inquiring from Cain ? Can the voice of blood ever cry unto anyone from the ground ? All these things are like the doings of the ignorant. This book could not, therefore, have been made by God or even by a learned man.

11. And Enoch walked with God after he begat Methuselah three hundred years. (V. 22.)

C.—Had not the Christian God been a man how would Enoch have been able to walk¹ with Him ? It behoves Christians,

1. It is greatly to be regretted that those who translated the Bible into the Indian Vernaculars were so literal in translating this sentence as to lead our author to think that Methuselah actually walked about with God. Hence this criticism.—Tr.

therefore, to accept the formless Supreme Spirit of the *Vedās* as their God. Their true happiness lies in this alone.

12. And daughters were born unto them. That the sons of God saw the daughters of men that they *were* fair ; and they took them wives of all which they chose. There were giants in the earth in those days ; and also after that, when the sons of God came in unto the daughters of men, and they bore *children* to them, the same *became* mighty men which *were* of old, men of renown. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth ; both man, and beast, and the creeping thing, and the fowls of the air ; for it repented me that I have made them. (VI. 1—7.)

C.—Will the Christians tell us who are the sons of God and who are his wife, mother-in-law, father-in-law, brother-in-law and other relations ? His sons having been married to the daughters of men God becomes related to them and the children born of those marriages are His grandchildren. Can such things be true of God ? Can they find place in His book ? It appears that the authors of the Bible were savages who had not the least idea of the true God. He that is not Omniscient nor knows the future is not God but a human being. Did He not before He created the world know that men would turn wicked ?

The feelings of grief and repentance after doing something wrong through error of judgment can be attributed only to the Christian God since He is neither well-versed in learning nor a *yogi* with perfect control over his passions and feelings or He would have overcome His great grief and sorrow with the aid of mental equilibrium and wisdom.

Had even birds and animals become wicked, that He wanted to destroy them all ? Surely He is not an All-knowing God, else He would not have been so destitute of sense. It is clear that neither he is God nor is the Bible the Word of God. Had the Christians believed and were they even now to believe in the Vedic God Who is free from all sin, pain, grief and sorrow, etc., and is the

embodiment of all existence, consciousness and bliss, they would have realised and will even now realise the true aim of human life.

13. The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee ; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive. And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee ; and it shall be for food for thee, and for them. Thus did Noah ; according to all that God commanded him, so did he. (VI. 15, 18, 19—22.)

C.—Now can any enlightened man ever believe a being, who uttered such impossible things which are opposed to the dictum of knowledge, to be God ? “How could any ark of the said dimensions contain (male and female) elephants, camels and millions of other livings, and all the different kinds of foods and drinks that they as well as the whole family of Noah would need ? This book is, therefore, a human work. Whoever wrote it was not a learned man either.

14. And Noah builded an altar unto the Lord : and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour ; and the Lord said in his heart, I will not again curse the ground any more for man's sake ; for imaginations of man's heart *is* evil from his youth ; neither will I again smile any more—everything living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. (VIII. 20, 21, 22.)

C.—The mention of the building of an altar and the offering of burnt offerings on the altar clearly shows that these things have been borrowed by the Bible from the *Vedās*. Has God even got a nose wherewith he “smelt a sweet savour”? Is not the God of the Christians so like a man in the finiteness of his powers, knowledge and capacity that sometime he curses, then he repents of it, again he says he will not curse the ground any more. He has cursed before, and he will curse again. First He destroyed all living

creatures, now he says, he will never do so again. All these things are like the doings of children not of God nor even of an educated man for even he is true to word and keeps his pledges.

15. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. Every moving thing that liveth shall be meat for you ; even as the green herb have I given you all things. But flesh with the life thereof, *which is the blood thereof*, shall ye not eat. (IX. 1, 3, 4.)

C.—Is not the God of the Christians destitute of mercy, since he helps some to enjoy at the expense of the lives of others ? Are not the parents, who cause one of their children to be killed in order to feed the other, considered most sinful ? The same is true in this case since all living creatures are like children to God. The Christian God (in their case) is more like a butcher. It is this that has made men so hard-hearted and cruel towards other sentient creatures. Why is not the Christian God sinful since he is destitute of tenderness of feeling.

16. And the whole earth was of one language, and of one speech. And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven ; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men built. And the Lord said, Behold, the people *is* one, and they have all one language ; and this they begin to do ; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth : and they left off to build the city. (XI. 1, 4—8.)

C.—All men must indeed have been very happy when the whole world had one language, but what shall we say of this jealous God of the Christians who confounded their speech and destroyed the happiness of all. He did a most criminal thing. It is not worse than anything that Satan has ever done. Did not he even beat Satan in this ? This also shows that the God of the Christians lived on the top of some mountain as Sinai and was not wishful of their welfare. Let alone God, even an enlightened man would not do such a thing. How can then such a book be the Word of God ?

17. He said unto Serai his wife, Behold now, I know that thou *art* a fair woman to look upon : Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife : and they will kill me, but they will save thee alive. Say, I pray thee thou *art* my sister : that it may be well with me for thy sake ; and my soul shall live because of thee. (XII. 11—13.)

C.—Now reader mark ! This Abraham, who is looked upon as a *great prophet* both by the Christians and the Mohammedans alike, tells lies and does such other wicked deeds. How can such people find the way to true happiness and knowledge whose prophets were men of such a low character ?

18. And God said unto Abraham, Thou shalt keep my covenant therefore thou, and thy seed, after thee in their generations. This *is* my covenant, which ye shall keep, between me and you and thy seed after thee ; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin : and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised : and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people ; he hath broken my covenant. (XVII. 9—14.)

C.—Now look and at the most unnatural command of God. Had He approved of circumcision, He would not have made the foreskin at all in the beginning of creation. It serves to protect the (delicate) (structure) beneath just as the eyelids protect the eye-ball. This structure is so extremely delicate that the bite of an ant, or the most insignificant hurt will cause great deal of pain if there were no foreskin. It also serves, to prevent the soiling of clothes after micturition. These are a few of its uses. Hence it is wrong to circumcise it. Why don't the Christians obey this commandment now ? This was an everlasting and not a temporary covenant. Besides, Christ's testimony as to the truth of the Law in the words "one jot or one tittle shall in no wise pass from the law" will turn out to be false.

The Christians should seriously think about this matter, and give this question their whole attention.

19. And he left off talking with him, and God went up from Abraham (XVII. 22).

C.—This shows that this God was either a man or a bird that went up and down. He seems to be more like a juggler.

20. And the Lord, appeared unto him in the plains of Mamre and he sat in the tent door in the heat of the day. And he lift up his eyes and looked and, lo, three men stood by him; and when he saw *them*, he ran to meet them from the tent door, and bowed himself towards the ground. And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water I pray you, be fetched, and wash your feet, and rest yourselves under the tree. And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on; for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat. (XVIII. 2—8.)

C.—Now why should they, whose God eats calf's flesh, spare cows, calves and other animals? He that has no compassion (on dumb animals) and enjoys flesh eating cannot be God. He can only be a man who feels no scruples in injuring other sentient creatures for his gratification. We are not told who the other two men (besides God) were. It appears that there was a party of savages whose leader is styled God in the Bible. It is such things (as flesh-eating, etc.) that prevent wise men from accepting this book as the Word of God and its God as the true God.

21. And the Lord said unto Abraham, wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything too hard for the Lord? (XVIII. 13, 14.)

C.—Now look at this God of the Christians! How like women and children He is (so easily) vexed and how He taunts Sarah,

22. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. (XIX. 24, 25.)

C.—Now look at this Biblical God ! He is so destitute of mercy that he did not take any pity even on children and the like. Were they all so wicked that He overthrew cities and buried them all underneath. Such a thing is opposed to justice, mercy and reason. Why should not they, whose God is guilty of such things, do likewise ?

23. Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night : and the first born went in, and lay with her father ; let us make him drink wine this night also ; and go thou in, *and* lie with him, that we may preserve seed of our father. Thus were both the daughters of Lot with child by their father. (XIX. 32—34, 36).

C.—The vices of the Christians and others who are addicted to drink—the wicked drink that has degraded men and women so much that even a father and his daughters have not escaped from being guilty of misconducting themselves with each other—know no bounds. Good people, therefore, should not even think of drinking wine.

24. And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived. (XXI. 1, 2.)

C.—Now let the reader judge what kind of thing this was. God visited Sarah and the result of this visit was that she conceived. Could there be anyone else besides God and Sarah who was the cause of her conception ? It seems that Sarah conceived through the grace of God !!!

25. And Abraham rose up early in the morning, and took bread and a bottle of water, and gave *it* unto Haggar, putting *it* on her shoulder, and the child, and sent her away.....and she departed.....and she cast the child under one of the shrubs and she sat over against *him*, and lift up her voice, and wept. And God heard the voice of the lad. (XXI. 14—17.)

C.—Now (gentle reader !) look at the crooked doings of this Christian God ! First he unjustly sided with Sarah (vide XXI. 12)

and had Haggar driven out of the house. Then it is Haggar that lifted up her voice and wept whilst it was the lad's voice that God heard. How wonderful ! Is not it ? Can such a being ever be God ! Can such a thing ever be found in the Word of God ? Excepting a few (ordinary) truths that could have been written by a man of ordinary intelligence, the whole book abounds in absurdities.

26. And it came to pass after these things, that God did tempt Abraham, and said unto him, Take now thy son, thine only son Isaac, whom thou lovest, and get into the land of Moriah ; and offer him there for a burnt offering upon one of the mountains which I will tell thee of..... and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham : Lay not thine hand upon the lad, neither do thou any thing unto him : for now I know that thou fearest God. (XXII. 1, 2 and 9.—12.)

C.—Now it is quite clear that the Biblical God possesses finite knowledge and that He is not Omniscient. Abraham too was simpleton, else he would not have acted in the way he did. Had the Biblical God been an Omniscient Being, He would have been able to find out all about the firmness of Abraham's faith through His Omniscience. It is certain then that the God of the Christians is not an All-knowing God.

27. In the choice of our sepulchres bury thy dead.....but that thou mayest bury the dead. (XXIII. 6.)

C.—The burial of the dead is highly injurious to the (health of the inhabitants of the) world, because decomposition of dead bodies sets in and pollutes the air which in its turn gives rise to disease.

(Christian). It is not good, to cremate those whom we love, while the burial of the dead is like laying them down to sleep ; hence this mode of the disposal of the dead is good.

C.—If you love your dead, why don't you keep them in the house ? Why do you even bury them ? The soul you love leaves the body after death, what is the good of loving the dead decomposing body ? But since you love it, why do you bury it under the ground ? It pleases no one to be addressed "Let us bury you

under the ground." Besides, how can it be an act of love on your part to throw earth, bricks, stones, lime, etc. on his eyes, mouth, chest and other parts of the body? If the dead body be placed in a coffin before it is buried, foul smell issues forth from the ground. It then pollutes the air which in turn gives rise to terrible diseases. Again, a piece measuring at least 3 yards long, and 2 yards broad is required for burying one dead body. At this rate one can imagine how much ground is required for the burial of hundreds of thousands of dead bodies and rendered useless. That ground can neither be tilled, nor used for gardening, nor can it be fit for human habitation. Hence burial is the worst of all methods in vogue for the disposal of the dead. A little better than this is to throw the dead body into (flowing) water, because crocodiles and other creatures living in water soon tear it into pieces and eat it up, but still the bones and other matter that will remain behind will decompose and pollute the water and air and thereby injure the (health of the inhabitants of the) world. A little less injurious method (of disposing of the dead) is to leave the body in a jungle. Carnivorous animals and birds will devour it but still the extent to which the marrow of bones and other refuse, that will be left behind, will pollute the air, the same will be the measure of its being injurious to public health. The cremation is the best of all (methods for the disposal of the dead) because the fire breaks up the dead body into its component elements which are carried away by air.

Ch.—Even cremation gives rise to foul smell.

C.—Yes a little, if cremation be not conducted properly, but nothing compared with what takes place in other methods, such as the burial. But if cremation be conducted in accordance with what has been prescribed in the *Vedās*, no pollution of the air results. The *Vedic* method of cremation is, in brief, as follows :—

Let a *Vedi*, $7\frac{1}{2}$ feet long, $5\frac{1}{2}$ feet broad and $4\frac{1}{2}$ feet deep, be dug in the ground. The walls should slope in such a manner that breadth of the *Vedi* at the bottom is one-half of that at the top, and let sufficient quantity of wood of such trees, as *Butea* *Fondoea* as well as sandal wood (at least 40 lbs.) be piled in the *Vedi* and the dead body placed on it. Let the same kind of wood be put on its top till it is one foot short of the mouth of *Vedi*. Let sufficient amount of camphor, *agar*, *tagar* be also scattered here and there in the pile of wood. Now, let fire be set to the pile and oblations of clarified butter, whole amount of which should weigh as much as

the weight of the dead body, and to which musk, at the rate of 1 grain, and saffron, at the rate of 8 grains, per pound of *ghee*, has been added, be poured over it. This mode of *cremation* causes no foul smell. Even this is called *Antyeshthi*, *Narmedha*, *Purush-medha Yajna*. However poor the deceased be, in no case should less than 40 lbs. of *ghee* be used in cremating the body, whether that quantity of *ghee* be obtained by begging or as a gift from his caste-people or from the Government, if need be, but the body should always be cremated only in the above-described manner. But if the *ghee* and other materials (mentioned above) could not be procured in any way, mere cremation with wood alone is far better than burial. Millions of dead bodies can be cremated on a piece of ground having an area of 20½ sq. yards or even in one *Vedi*, nor is the soil polluted as in burial. The sight of graves is also the cause of fear to the timid. Hence, burial and other methods of disposal of the dead are altogether reprehensible.

28. Blessed be the Lord God of my Master Abraham, who hath not left destitute my master of his mercy and his truth : I *being* in the way, the Lord led me to the house of my master's brethren. (XXIV—27.)

C. — Was He God of Abraham alone ? God acted in the same way as a fore-runner or guide walks in front of his master in order to show him the way. Why does He not do the same now-a-days ? Why does He not now talk with men in the same way as He did in the past ? Such things can never be true of God or of His Word. They can only be true of savages.

29. And these *are* the names of the sons of Ismael, by their names, according to their generations : the first-born of Ismael, Nebajoth ; and Kedar, and Adbeel, and Mibsam. And Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah. (XXV. —13, 15.)

C.—This Ismael was Abraham's son born of Hagar, his handmaid.

30. I will make them savoury meat for thy father, such as he loveth : and thou shall bring *it* to thy father, that he may eat and that he may bless thee before his death. And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the

house, and put them upon Jacob, her younger son : And she put the skins of the kids of the goats upon his hands, and upon he smooth of his neck : And Jacob said unto his father, I *am* Esau, thy first-born ; I have done according as thou badest me, arise, I pray thee, sit and eat of my venison, that thy soul may bless me. (XXVII—9, 10, 15, 17, 19.)

C.—Now, look at this man, first he gets the blessing (of his father) fraudulently and, then, poses as a great saint and a prophet. Is it not very strange ? Such having been the teachers of the Christian religion, there is nothing to wonder at if it is so full of absurdities ?

31. And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el : And this stone, which I have set *for* a pillar, shall be God's house. (XXVIII. 18, 19 and 22.)

C.—Now mark ! Did not they act like savages in worshipping stones and causing others to do the same. Now this place is called *Holy Bathel* by the Mohammadans. Is that stone alone the house of God and does He reside in that stone alone ? Bravo Christians ! You are indeed great idolators !

32. And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bore a son ; and said God hath taken away my reproach. (XXX. 22 23.)

C.—Well done ! O Christian God ! You are indeed a great surgeon ! What were the instruments or medicines with which you opened women's wombs, or was all this done blindly ?

33. And God came to Laban the Syrian in a dream by night and said unto him, Take heed that thou speak not to Jacob either good or bad. Because thou sore longest after thy father's house, *yet* wherefore hast thou stolen my gods ? (XXXI. 24, 30.)

C.—This is one instance out of a thousand that are recorded in the Bible, in which God is said to have come to people in dreams and conversed with them, visited them in wakeful state, eaten and drank come and gone, but one cannot say whether He exists now or not, as he visits no one either in dreams or in the wakeful condition. It also appears that these savages regarded stones as their gods and worshipped them, but even the Christian God believes stones to be gods else how could He have used the words *stealing of gods*. Vedit Chauhan Collection, Noida

34. And as Jacob went on his way the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanain. (XXXII. 1, 2.)

C.—Now there can be no doubt that the Christian God is a *man* as He also keeps an army (host). He must, therefore, also have war implements (arms and ammunition), and be in the habit of attacking others and fighting with them; otherwise it would be of no use to keep an army.

35. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What *is* thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men and hast prevailed. And Jacob asked *him*, and said, Tell *me*, I pray thee thy name. And he said, wherefore *is* it *that* thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Paniel: for I have seen God face to face and my life is preserved. And as he passed over Paniel, the sun rose upon him, and he halted upon his thigh. Therefore, children of Israel eat not of the sinew which shrank which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank. (XXXII. 24-32).

C.—It is only because the Christian God is a regular wrestler that He blessed Sarah and Rachel with sons!! Can such a Being ever be God? Again, look at His behaviour! The fellow, Jacob asked Him His name and He won't tell it. No doubt (the Christian) God put the hollow of Jacob's thigh out of joint and prevailed upon him but had He been a doctor He would also have got his thigh right, By devotion to such a God, other devotees, like Jacob must also be limping. Now Jacob saw God face to face and wrestled with Him, it could only be true of one who possessed a physical body. Away with this childish prattle.

36. And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy

brother. And Onan knew that the seed should not be his ; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother. And the thing which he did displeased the Lord : wherefore, he slew him also. (XXXVII, 7-10.)

C.—Now, it must be clear to all that these are the doings of man, not of God. Onan entered into *Niyoga*¹ with Er's wife why did God slay him ? Why did not He guide his understanding ?

(EXODUS).

37. And it came to pass in those days, when Moses was grown that he went out unto his brethren, and looked on their burdens : and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together : and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us ? Intendest thou to kill me, as thou killedest the Egyptian? And Moses feared, and said, Surely this thing is known. (I. 11—14.)

C.—Now mark, reader. This Moses—the chief prophet of the Bible, the founder of its religion—was a slave to such passions as anger, was a homicide who wanted to escape his punishment like an ordinary thief. As he concealed his crime, he must have been in the habit of telling lies. Even such a man (as Moses) met God, became a great prophet and founded the Jewish religion—a religion that reflecte^d the character of its founder. Hence all the chief prophets of the Christians from Moses downwards were all uncivilized.....and devoid of culture.

38.....kill the passover. And ye shall take a bunch of hyssop, and dip *it* in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that *is* in the bason ; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians ; and when

1. This also conclusively proves that *Niyoga* was in vogue in all countries in ancient times.

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He seeth the blood upon the lintel, and on the two-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. (XII. 21—23.)

C.—This looks more like making a charm. Can such a God ever be All-knowing who could not know the houses of the children of Israel but by seeing blood prints (on their lintels and side-posts). This is more like a man with a poor understanding. It shows that these things were written by some savage.

39. And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that *was* in the dungeon ; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians ; and there was a great cry in Egypt ; for *there was* not a house where *there was* not one dead. (XII, 29, 30.)

C.—Bravo ! What a fine thing did this God of the Christians do ! How like a burglar, at midnight He mercilessly killed children, infants and the aged and even cattle that were all innocent ! He had not had the least pity on them. 'There was a great cry in Egypt' and yet the heart of this Christian God would not melt. Let alone Go !, even an ordinary man would not do such a thing and yet there is nothing strange in it as it has been said "A flesh-eater knows no pity." When the God of the Christian is a flesh-eater, what can He have to do with *pity* and compassion ?

40. The Lord shall fight for you.....speak unto the children of Israel; that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it : and the children of Israel shall go on dry *ground* through the midst of the sea. (XIV. 14—16.)

C.—Well Sir ! In ancient times God used to follow the children of Israel as does a shepherd his flock of sheep. We wonder where has He hidden himself now ? Had he been in evidence now, He would have helped the Christians to make rail-roads throughout the sea which would have been a great boon to the world. They would also have been saved the trouble of constructing boats and ships. But what is to be done. None knows where this Christian God has hidden himself. The Biblical God has done many an impossible thing in his dealings with Moses. But it appears that like

God like devotee and His Book is but too true in this case. May such a God and such a book remain far from us. In this alone lies our good.

41.....for I the Lord thy God, am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ;.....(XX. 5.)

C.—Now what kind of justice is this to consider it good to visit the sins of fathers upon children unto the fourth generation. Does not a good father even have wicked children or *vice versa* ? If this be true how could (the Christian) God be justified in inflicting punishment on children unto the fourth generation for the sins of their fathers ? It is unjust to inflict punishment on the innocent.

42. Remember the sabbath day, to keep it holy. Six days shalt thou labour...But the seventh day is the sabbath of the Lord thy God...the Lord blessed the sabbath day. (XX. 9—11.)

C.—Is Sunday alone the holy day ? Are the other six days (of the week) unholy ? Had God worked so hard for six days that he got tired and went to sleep on the seventh ? If He blessed Sunday, what did He do unto the other six days ? He must have cursed them. Leave alone God, even an enlightened man would not do such a thing. What good did He see in the sabbath day and what wrong had the other six days done that He blessed and hallowed the one and without any cause pronounced the others unholy ?

43. Thou shalt not bear false witness against thy neighbour. Thou shalt not cover thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's (XX. 16, 17.)

C.—Bravo ! No wonder that the Christians covet the wealth and possessions of the foreigners as assiduously as a thirsty man thirsts for water or a hungry man hungers after food. The Christian God would be as selfish and partial as is the author of this (so-called) commandment. If a Christian were to say that the word *neighbour* here includes *all* men, it cannot be true because none will be left out whose wife and servants one could covet. Hence these are the inventions of selfish men and not the commandments of God.

44. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that have not known a man by lying with him keep alive for yourselves. (XXXI. 17, 18.)

C.—Well done (Christians) ! How good is your prophet Moses as well as your God, who could not keep aloof from taking even the lives of women children, the aged and the cattle. It also conclusively proves that Moses was voluptuous, since had he not been sensual, he would not have spared virgin girls for himself as well as for his followers, nor would he have issued such a cruel order (as encouraged sensualism).

45.—He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver *him* into his hand ; then I will appoint thee a place wither he shall flee. (XXI. 12, 13.)

C.—If this act of God be just, why was not the same punishment meted out to Moses who slew a man, buried him and then ran away. He stands guilty of partiality to Moses or else why did He not let Moses be judged by the ruler of the country.

46....and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood and put *it* in basons ; and half of the blood he sprinkled on the altar. And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words. (XXIV. 5, 6, 8, 12.)

C.—Now reader judge for yourself whether the authors of all these acts were savages or not. How like a savage and a barbarian to think that the God Almighty accepts burnt offerings of oxen and sanctions the sprinkling of blood on the altar. Such being their God, why should not His votaries fill their stomachs with the meat of oxen and cows and thereby cause a great loss to the world. The Bible is simply full of such evil teachings. It is under their evil influence that the Christians try to bring the same sort of false charge against the *Vedas*, but there is absolutely no mention of animal sacrifice and the like practices in them. Further this conclusively proves that the God of the Christians was a hill-man who lived on a mountain. He could neither make nor procure paper, ink and pen and therefore was compelled to write on tablets of

stones which He gave to Moses. He might have passed for God before those savages.

47. And he said, Thou canst not see my face ; for there shall no man see me, and live. And the Lord said, Behold, *there is* a place by me, and thou shalt stand upon a rock : And it shall come to pass, while my glory passeth by, that I will put these in a clift of the rock, and will cover thee with my hand while I pass by : And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen. (XXXIII. 20—23.)

C.—Now reader ! Is there any doubt left in your mind as to the God of the Christian having a body like that of a man? (Mark) How He played tricks with Moses and posed as God !

(LEVITICUS)

48. And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying. Speak unto the children of Israel, and say unto them. If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, *even* of the herd and of the flock. (I. 1, 2.)

C.—Now does not the God of the Christians, Who accepts the offerings of oxen and cows, etc., and enjoins upon His votaries to bring such offerings to Him, thirst for the blood and hunger after the flesh of such animals ? Such a being can never be considered as God or even as a man of a tender-hearted nature, on the other hand, he looks more like a flesh-eating tricker.

49. And he shall kill the bullock before the Lord : and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is* by the door of the tabernacle of the congregation. And he shall flay the burnt offering, and cut it into pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire ! And the priests, Aaron's sons, shall lay the parts, the head and the fat, in order upon the wood that *is* on the fire which *is* upon the altar : But his inwards and his legs shall he wash in water : and the priest shall burn on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord. (I. 5—9.)

C.—A little consideration will show that the place, where a bullock is killed by His votaries before the Lord (who sanctions

that act) his blood is sprinkled on all sides of the altar and the flesh of the animals offered as a burnt offering on the altar when the Lord smells a sweet savour, is no better than a slaughter-house. These things serve to show that the Bible can never be the Word of God nor can its God be any better than a savage trickster.

50. And the Lord spake unto Moses, saying. If the priest that is anointed do sin according to the sin of the people ; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord ; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord. (IV. 1, 3, 4.)

C.—Now look at this atonement for sins ! A man commits a sin and in order to atone for it kills useful animals and the (Christian) God sanctions such an act. Well done, Christians ! Even such a Being as this you hold to be God and hope to be saved through His Grace.

51. When a ruler hath sinned.....he shall bring his offering a kid of the goats, a male without blemish :.....they kill the burnt offering before the Lord : it is sin offering. (IV. 22—24.)

C.—Bravo, ye Christians ! Such being the case why should the Christian rulers, judges and commanders (of the army) and the like officials fear sin. It is strange that these people should sin for their gratification and by way of atonement for their sins take the lives of cows, calves and other (useful) animals. This is why Christians have no scruples, in taking the life of any bird or animal. Come ye Christian, renounce this barbarous religion and embrace the *Vedic* faith—the religion of light, culture and righteousness. That alone will give you true happiness.

52. And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord ; and wring off his head from his neck,.....but shall not divide it asunder..... shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him. But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his

offering the tenth part of an ephah of fine flour for a sin offering* ; he shall put no oil upon it. (V. 7, 8, 10, 11, 13.)

C.—Neither the rich nor the poor among the Christians can have any fear in the commission of sins, because their God has made the atonement for sins so easy. Now this is one of the oddest things in the Christian Bible that it teaches that one can escape the consequences of one's sins without any great effort merely by committing other sins. A Christian commits a sin and in order to ward off its consequences kills other (animals), enjoys their flesh and gets his sins forgiven. When the head of a pigeon is wrung off from its neck, it is sure to writhe for some time, do not the Christians even then feel any pity for the poor creature. But (we forget) why should they have any such feelings when their God teaches them to kill (other creatures to offer them as an atonement for their sins)? Besides, when all sins can thus be expiated, why have they set up this big fraud of forgiveness of sins through faith in Christ?

53. Even the priest shall have to himself the skin of the burnt offering which he hath offered. And all the meat offering that is baken in the oven, and all that is dressed in the frying pan and in the pan, shall be the priest's that offereth it. (VII. 8, 9.)

C.—We were under the impression that the trickery of the priests of the temple of the goddess *Bhairava*—the Indian Bacchus and other temples were mighty wonderful indeed, but we find that the trickery of the Christian God and his priests is a thousand-fold greater. The Christians must have greatly enjoyed themselves and (perhaps ever enjoy now) when they got money by selling the

A thousand thanks to this God who has made a covenant of accepting calves, sheep, lambs and pigeons and even flour. Very strange that he accepted pigeons whose heads had been wrung off from their necks, in other words, he had not had to trouble himself for wringing their necks. The mention of such things in the Bible compels one to infer that among those savages there was one cleverer than the rest, he took to living on a mountain and declared himself as God. Those ignorant savages accepted him as such. Through his cunning devices, he managed to get animals, birds and flour and other articles for his food on the mountain and enjoyed himself. He had touts called angels to work for him. Let the good reader compare this God of the Bible who casts calves, sheep, lambs, pigeons and fine flour with, God, of the such, Who is Omnipresent, Omniscient, Unborn, Formless, Omnipotent and Just and possessed of other good attributes.

skin of the animals offered as sacrifice and had their flesh to eat. Now will a father kill one of his two children and offer his flesh to the other, to eat? Is such a thing ever possible? How could then God unto Whom all living creatures—men, animals, birds, etc.,—are like children, do such a thing? It is clear then that the Bible can never be the Word of God, nor can the God of the Bible be the true God, nor can its followers know that truth and righteousness are. This book is simply full of absurdities too numerous to mention.

(NUMBERS.)

54. And the ass saw the angel of the Lord standing in the way and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou has smitten me these three times? (XXII. 23, 28.)

C.—In olden times even an ass could see the angels of God, but now-a-days, even bishop, clergymen and other men—good or bad—cannot see God or His messengers. Do God and His messengers exist now-a-days? If they do, what has become of them that they are not visible? Are they sleeping a very heavy sleep or are they ill, or have they gone away to some other world or busied themselves with some thing else, or are they now offended with the Christians or have they died? One does not know what has happened to them, but one can very well infer that they do not exist now nor are visible, never existed before nor were ever visible. The author (or authors) of the Bible has spun all these yarns.

(II SAMUEL)

55. And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt even to this day, but have walked in a tent and in a tabernacle. (VI. 4—6.)

C.—There is no doubt now that the Christian God is embodied like a man. He complains that He worked very hard, walked hither and thither in tents and tabernacles but never had a house to dwell in. Now if David would make him a house, he would

rest in it. Are not the Christians ashamed of believing in such a God and in such a book as the Word of God? But they are to be pitied. Poor Christians! They were caught in the trap (of the Christian religion). They should now make a great effort to get out of it?

(II KINGS).

56. And in the fifth month, on the seventh *day* of the month which *is* the nineteenth year of king Nebuchadnezzar king of Babylon came Nebuzar-adin captain of the guard, a servant of the kind of Babylon unto Jerusalem: And he burnt the house of the Lord, and the king's house and all the houses of Jerusalem, and every great *man's* house burnt he with fire. And all the army of the Chaldees, that *were with* the captain of the guard broke down the walls of Jerusalem round about. (XXV. 8, 9, 10.)

C.—The God of the Christians is indeed to be pitied. He had a house built for him by David to dwell in. He must have been living comfortably in it but Nebuzar-adan burnt it to ashes. God and his army of angels could not do anything against him. This God used to fight and win great battles before, but now He let Nebuzar-adan completely destroy His house. One wonders why He sat quietly (and did nothing to defend His house) and where His angels ran away. At such a critical moment no one was of any use (to him) Besides what became of the Omnipotence of God? Did it take wings and fly away? If what is stated here be true, all that has been said before in the Bible about the victories of God will have no meaning. Did His bravery and valour consist in killing Egyptian children only? Now why did He keep quiet in the presence of brave men? By such a behaviour the Christian God brought disgrace and dishonour on Himself. The book is simply full of thousands of such silly stories.

(I. CHRONICLES)

57. So the Lord sent pestilence upon Israel and there fell of Israel seventy thousand men. (XXI. 14.)

C.—Look at the strange doings of this Christian God! On the house of Israel that He had blessed so often and for whose welfare He has been exerting Himself day and night He sends pestilence in a fit of rage and destroys 70,000 men. Some poet has said, "He

क्षणे रुष्टः क्षणे तुष्टो रुष्टस्तुष्टः क्षणे क्षणे ।

धम्यवस्थितचित्तस्य प्रतापोऽपि भयंकरः ॥

that is pleased in one moment and displeased in the next, in other words, whose pleasure and displeasure are momentary, is to be feared even when pleased." This is but too true of the Christian God.

(THE BOOK OF JOB)

58. Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou ? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil ? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh and he will curse thee to thy face. And the Lord said unto Satan, behold, he *is* in thine hand ; but save his life. So went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. (II. 1—7.)

C.—Now behold ! How great is the might of the God of the Christians ! Satan smites His devotee in His very presence and yet He neither punishes him, nor protects His votaries, nor can any one of His (so many) angels face him. One Satan has stricken them with fear. It also seems that the Coristian God is not Omniscient, otherwise why should He have tested Job through Satan ?

(ECCLESIASTES)

59.....yea, my heart had great experience of wisdom and knowledge and I gave my heart to know wisdom, and to know madness and folly : I perceived that this also is vexation of spirit. For in much wisdom *is* much grief and he that increaseth knowledge increaseth sorrow.

C.—Now mark reader ! Wisdom and knowledge, that are synonymous terms, are believed by them to be two different things. Who but an ignorant man will say that increase in knowledge is the cause of grief and sorrow ? Leave alone the idea that God is the author of the Bible, even an enlightened man could not have written it.

So far we have briefly discussed the Old Testament. Next we shall write a little about the New Testament that comprises Gospels according to St. Mathew, etc., and is held in great reverence by the Christians who call it the Bible. We should now examine it and see what kind of book it is.

(THE GOSPEL ACCORDING TO ST. MATHEW)

60. Now the birth of Jesus Christ was this wise : When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.....behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto the Mary thy wife : for that which is conceived in her is of the Holy Ghost. (I. 18, 20).

C.—No educated man can ever believe in such things as are opposed to all kinds of evidence (such as direct Cognition, Inference, etc.) and to the laws of nature. Only people in a state of barbarism can believe them. It does not become educated and civilised men to do so. Breathes there a man who could violate the laws of God ? Should anyone succeed in subverting His law, no one will ever obey His commandments, nor would God Himself break his own laws as He is Omniscient and infallible. If this story of the birth of the Christ were held to be true, any unmarried girl that happens to conceive could say that she was with child of the Holy Ghost. She could also falsely say that the angel of the Lord told her in a dream 'that which is conceived in her is of the Holy Ghost' ! This story is as possible as that recorded in the *purānas* about *Kuntī* being conceived of the Sun. Only those who have 'more money than brains' can believe in such things and fall an easy prey to superstition. It must have happened like this that Mary co-habited with someone and thereby became *enceinte*. She or someone else gave out (such an impossible thing) that she had conceived of the Holy Ghost.

61. Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. (IV. 1—3.)

C.—This conclusively proves that the Christian God was not Omniscient, otherwise, why should He have had Jesus tempted of

the devil? He would have known all about him by His Omniscience. Will a Christian live if he be kept without food for 40 days and 40 nights? It also proves that Jesus was neither the son of God nor did he possess any miraculous power or why would he not have turned stones into bread. Why would he have himself suffered from the pangs of hunger? The truth is that what God has created as stones no one could ever turn into bread, nor could God Himself subvert His laws ordained by Himself since He is Omniscient and, all His works are free from error.

62. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him.

C.—It seems that it was in consequence of this sin alone, *viz.*, breaking the fifth Commandment which says: "Honour thy father and thy mother that thy days may be long upon the land.....", that he did not live long, since he neither served his father and mother, nor let others do it. It also shows that Jesus founded his religion in order to entrap others. He wanted to accomplish his object by ensnaring others into his net like a fisherman. Is there any wonder then if Christian missionaries follow their Master in ensnaring other men into their religion? Just as a man who catches a large number of big fish, makes a name for himself as a god fisherman and also makes a good living by it, in like manner, a missionary who ensnares a large number of converts into the net of Christianity gets a good salary and makes a name for himself. These people (missionaries) ensnare such simple men into their nets as are ignorant of the teachings of the *Vedās* and *Shāstrās* and separate them from their parents and other members of the family. It, therefore, behoves all enlightened *Aryas* to escape their net of superstition and error and exert themselves to save their ignorant brethren from the same.

63. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with diverse diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. (IV. 23, 24.)

C.—We would have believed all this about Jesus that is written in the Bible, had the claims of the (popes and magicians), who in our day pretend to drive out devils and cure disease through charms and incantations, blessings or a pinch of ash, been true. All these things are meant, for ensnaring poor, ignorant, guileless people into superstition. If the Christians believe that Jesus really worked miracles, why do not they believe all that is claimed by the popes of the goddess (in India) to be true, because their claims are very much like those of Jesus.

64. Blessed *are* the poor in spirit ; for theirs is the kingdom of heaven. For verily I say unto yon, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. (V. 3, 18, 19.)

C.—If the heaven is one, there can be only one king there. If all those who are 'poor in spirit' will go to heaven, who will be the king among them ? Very likely there will be a great row over this matter and all order will be set at naught. If by the term *poor in spirit* are meant all those who are penniless, it could never be right, but if this term means *free from conceit* then, too it could not be true as *poor in spirit* and *free from conceit*, can never be synonymous. He that is *poor in spirit* can never be contended. To say that the *law* will hold good only so long as heaven and earth last can only be true of man-made laws, since they are not eternal. But this cannot be spoken of the eternal laws of the Omniscient God. "Whosoever shall break one of these commandments shall be called the least in the kingdom of heaven" has been said merely to tempt men and inspire them with fear.

65. Give us this day our daily bread. Lay not up for yourselves in treasures upon earth. (VI. 11, 19.)

C.—This shows that in the age when Jesus Christ lived, people were mere savages in a state of poverty, and Christ was also poor like the rest of them, therefore, it is that he prays to God for his daily bread and teaches others to do the same. Why do the Christians lay up treasures when their Bible teaches to the contrary. They should act on their Master's advice and give away all that they possess in charity and become poor.

66. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. (VII. 21.)

C.—Now if all the great Bishops, Missionaries and other Christians, hold what Christ has said (in this verse) to be true, they should never call Christ Lord (or God). Should they refuse to do so, they will be sinners.

67.—Many will say to me in that day. And then will I profess unto them, I never knew you : depart from me, ye that work iniquity. (VII, 22, 23.)

C.—Mark reader ! How Christ in order to convince the savages pretended to be the Judge who will sit on the seat of justice on the day of judgment. This was meant simply to tempt simple guileless men.

68. And, behold, there came a leper and worshipped him, saying Lord, if thou wilt, thou canst make me clean. And Jesus put forth *his* hand, and touched him, saying, I will ; be thou clean. And immediately his leprosy was cleansed. (VIII. 2, 3.)

C.—All these things are meant to ensnare ignorant men. If the Christians hold all these things, that are opposed to the dictum of knowledge and the laws of nature, to be true, why do they say that the stories about *Shukracharya*, *Dhanvantri*, *Kashyap* and others in the *Puráns* are false ? For instance, it is recorded in the *Mahá-bhárat* and the *Puráns* that the whole dead army of *daityas* fiends was made alive. *Kach* the son of *Vrihaspat* was cut into pieces that were eaten by fish and yet *Shukracharya* brought him back to life. Again, the same sage killed *Kach* and gave it to be eaten and then made him alive in the stomach and brought him out as such. *Shukracharya* himself died and *Kach* brought him to life. The sage *Kashyapa* brought a tree and a man back to life that had been burnt to ashes. *Dhanvantri* made hundreds of thousands of dead persons alive, cured millions of lepers, granted sight to hundreds and thousands of blind men and gave hearing to millions of deaf men. If these stories be false, why is not the story of Christ's having performed miracles also false ? Why should a man not be called obstinate and unjust who calls whatever another person says, to be wrong and declares himself to be right, however wrong he may be ? In like manner, all that the Christians say about the

miracles of Christ is based on wrong-headedness and injustice. It is a mere childish prattle.

69. There met him two possessed with devils, coming out of the tombs. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God art thou come hither to torment us before the time? And there was a good way off from them as herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go and when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. (VIII. 28, 33.)

C.—A little consideration will show that all these things are false. Dead persons can never come out of their graves, nor can they go to any one and speak to him. Only the most ignorant savages can believe in such things. Christ was the cause of the death of that herd of swine, and he therefore stands guilty of the sin of having inflicted (pecuniary) loss on the owner of the swine. The Christians hold that Christ could forgive sins and purify the impure, why could not he cleanse the devils of their impurities? Why did he not recompense the owner for the loss he had sustained? Do the cultured Christians, such as the Europeans, also believe in these yarns? If they do, they are indeed immersed in superstition.

70. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee. For I am not come to call the righteous, but sinners to repentance. (IX. 2, 13.)

C.—Now this thing is as impossible as others that have been mentioned before. As regards the forgiveness of sins it is only a bait thrown to the simpletons to ensnare them. Just as alcohol, Indian hemp, or opium taken by one person cannot intoxicate another, likewise, a sin committed by one cannot affect another. On the other hand, it is he alone who suffers sins. Verily this is Divine Justice! God would indeed be unjust if good or bad deeds done by one man should affect another, or if the judge should take on himself the consequences of the crimes of the criminal. Remember righteousness alone is the cause of felicity (happiness), not Christ or any other saint or prophet. The righteous do not at all stand in need of Christ, etc., nor do the sinners as their sins can never be forgiven.

71. And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. For it is not ye that speak, but the Spirit of your Father which speaketh in you. Think not that I am come to send peace on earth : I came not to send peace, but a sword. For I come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes *shall be* they of his own household. (X. 1, 20, 34—36.)

C.—These are the very disciples one of whom betrayed Christ for 30 rupees, all others also forsook him and fled. All such things as one's being possessed of devils or casting them out, curing of disease without proper medicine and diet are impossible as they are opposed to the dictum of knowledge and contrary to the laws of nature. Only the ignorant people can believe in them. If it be the spirit of God that speaks in man not the human soul what does the latter do ? It must be God then Who enjoys or suffers the consequences of virtuous or sinful acts done by man. This is altogether wrong. Christ came to set men against each other and cause them to fight and he succeeded. The same strife is raging among men to this day. How wicked it is to sow discord among men as it inflicts great suffering on them, but it seems that the Christians regard it as the highest doctrine, since when Christ thought it good to turn men against each other, why should not they—his followers ? Yes it becomes Christ alone to turn the members of one's own household into his foes ; no good man will ever do such a thing.

72. And Jesus saith unto them. How many loaves have ye ? And they said, seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and broke *them*, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled : and they took up of the broken *meat* that was left seven baskets full. And they that did eat were four thousand men, beside women and children. (XV. 34—39.)

C.—Are these things any better than the tricks of a wonder-worker or of a juggler of to-day ? Where did all these loaves come from (to feed the multitude) ? Had Christ possessed such miraculous powers, why would he have hankered after the fruit of a

fig tree when he was hungry ? Why did he not turn stones, earth and water into loaves and delicious sweets ? These things look more like children's play. Many a *Vairágee* and other mendicants defraud guileless, ignorant men of their money by such tricks (as, these).

73. And then he shall reward every man according to his works. (XVI. 27.)

C.—When all men shall be rewarded according to their works, it is useless for the Christians to preach the doctrine of the forgiveness of sins. If the latter be true, the former must be false. If the Christians say that those that deserve to be forgiven shall be forgiven, while those that do not deserve it shall not be forgiven, it cannot be right, since justice and mercy consist only in awarding punishment and reward for all *works*.

74. O ye faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him hither to me. For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place : and it shall remove ; and nothing shall be impossible unto you. (XVII. 17, 20.)

C.—The Christians go about preaching : "Come, embrace our religion, get your sins forgiven and be saved." All this is untrue, since had Christ possessed the power of having sins remitted, instilling faith in others and purifying them, why would he have not freed his disciples from sin, made them faithful and pure. When he could not make those who went about with him pure, faithful and sinless, how could he now, that no one knows where he is, purify anyone ? Now disciples of Christ were destitute of as much faith as a grain of mustard seed and it is they that wrote the Bible, how could then such a book be held as an authority. Those who seek happiness should not believe in the works of the faithless, the impure (at heart) and the unrighteous. It also proves that if the word of Christ be held to be true, no Christian possesses as much faith as a grain of mustard. If a Christian should say that he possessed it more or less, let him then be asked to remove a mountain from one place to another. Even if he succeeded in doing it, he could not be said to possess perfect faith but only about as much as a grain of mustard. On the contrary, if he did not succeed, he was then destitute even of an atom of faith or

righteousness. If anyone were to say that all this is allegorical and the word *mountain* stands for pride and other evil qualities of the mind, it cannot be right, as raising the dead, curing the blind, the lepers and those possessed of devils could also be allegorical. Christ raising the dead, etc., may mean curing the lazy of their laziness, curing the blind, dispelling the ignorance of the mentally blind, the licentious of licentiousness and the superstitions of those who were superstitious.

Even this interpretation would not hold water, since had this been the case, why would he have not been able to cure his disciples of their faithlessness, ignorance, etc. ? Hence Christ betrays his ignorance by saying such impossible things. Had Christ possessed even a little knowledge, why would he have talked such nonsense like a savage. However as it has been said, "In a country where no trees are seen to grow, even the castor oil plant is considered to be the biggest and the best tree" in like manner in a country where none but the most ignorant savages lived, Christ was rightly considered a great man but Christ can be of no count among the learned and wise men of the present day.

75. Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. (XVIII. 3.)

C.—If the conversion of a man by the offering of his will be the cause of his entering into heaven and his not doing so the cause of his going to hell, it is clear then that no one can take upon himself the sins or virtues of another. And the use of the expression "except ye.....become as little children," etc., shows that most of the teachings of Christ were opposed to the dictum of knowledge and contrary to the laws of nature, and he also wished that the people should accept them like children without questioning their validity, in other words, accept them with their eyes closed. Plenty of Christians have blind faith like children, otherwise why should they believe in such things as are opposed to reason and science. It is also clear that had not Christ himself been destitute of knowledge and understanding like children, he would not have taught others to become as children, since a man always wants to make others like himself.

76. Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (XIX. 23, 24.)

C.—It appears from this that Christ was a poor man. The rich very likely did not respect him, hence he taught the above; but this teaching is not true, because there are good and bad people among the rich as well as among the poor. A man may be rich or poor, but he always reaps the fruits of his deeds—good or bad—as the case may be. It is also clear that Christ believed that the kingdom of God was in some particular locality and not everywhere. Such being the case, He cannot be God, since God's kingdom must be everywhere and it is foolish to speak of it as one shall or shall not enter into it. Again, will all the Christians that are rich go to hell and those that are poor enter into heaven? A little reflection would have made it clear to Jesus Christ that the poor do not possess so many means (to do good) as the rich. If the rich, after due deliberation, spend their wealth in furthering the cause of righteousness, they could attain the highest state, whilst the poor without any means for their improvement would remain in a wretched plight.

77. And Jesus said unto them: Verily, I say unto you, That ye which have followed me in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath forsaken houses, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many *that are* first shall be last; and the last *shall be* first. (XIX. 28, 29.)

C.—Now, behold! The cat is out of the bag. The real motive of Jesus in saying this to his followers was that they should not get out of his net even after he was dead. Even that rascal who betrayed his Master and helped him to be crucified for a paltry sum of Rs. 30 would sit on a throne by him. It is said that they (his 12 disciples) will sit on judgment on the twelve tribes of Israel, but it seems they will judge people of tribes other than those of Israel, since all the sins of the children of Israel will be forgiven. It seems that this is the reason that the Christians are so very

partial to their co-religionists. It is very often seen *that if a white-man kills a dark man* the judge and the jurors being whitemen sometimes give the verdict of not guilty against the accused and let him go unpunished. Very likely the same kind of justice is done in the heaven of Christ. Besides, there is one great objection against all being judged on one special day, called *the day of judgment*, one man for instance died in the beginning of the world while another on the eve of *the judgment day*. One is kept waiting all this time from the beginning to the end of Creation for the hour when he is judged, while the other is judged at once, he has not had to wait at all. How very unjust it is ! Again, he who goes to hell ! or heaven will have to stay there for ever. Now this is very unjust, since the powers and actions (of the soul) are finite, their result—pleasure or pain—also should be finite. Besides, the good and bad deeds of two souls can never be equal, consequently the result, *i.e.*, the pleasure or pain being unequal there ought to be millions of heavens or hells, so that each soul may enjoy or suffer the just amount of pleasure or pain. But there is no mention of such an arrangement in the (holy) book of the Christians, hence it can never be the Word of God, nor can Jesus be the Son of God. It is most absurd to say that anyone can have a hundred fathers and mothers. One can have only one father and one mother. Yet the Bible says, "Everyone that hath forsaken.....an hundredfold." It seems what the *Qoran* says about everyone of *the faithful* getting *houri* in heaven must have been borrowed from this verse in the Bible.

78. Now in the morning as he returned into the city he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. (XXI. 18, 19.)

C.—Now the missionaries always tell us that Christ was very calm, kind-hearted and free from anger and other such passions but these verses show that he was hot-tempered and ignorant of the laws that govern the phenomena of seasons and that he altogether behaved like a savage. Now a tree is not an intelligent being (that it could be held responsible for bearing fruit). He cursed the (fig) tree for no cause ; and if it be really true that the tree did wither away, it could not be due to his curse. We should not wonder if it had withered away by the use of some poison.

79. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall, the heavens shall be shaken. (XXIV. 29.)

C.—Well done Jesus ! with the aid of which science did you know about the falling of the stars from heaven ? Had Christ read a little (of science), he would have certainly known that all these stars are spheres like our earth, and, therefore, could not fall. All this shows that he was the son of a carpenter, must have for years worked as a carpenter sawing, peeling or cutting wood or joining together different pieces of wood. When it entered his head that he could also pass for a prophet in that savage country, he began to preach. He uttered a few good thoughts but many bad ones. The natives of that country (*i.e.*, his countrymen) were *mostly* savages and consequently believed in him. Had Europe been as enlightened and civilized then as it is at the present day, he could not have at all passed for a prophet. It is one of the shortcomings of the Europeans that though they are now enlightened to some extent, yet through expediency or contumacy they do not renounce this hollow religion and instead incline towards and embrace the absolutely true religion of the *Vedās*.

80. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. (XXIV. 35.)

C. This also betrays the ignorance and foolishness of Christ. Where will *Akasha* (heaven) go after it has moved. *Akasha* being very subtle is not visible to the eye, who can then see it move ? Besides, it does not do for a good man to praise himself with his own lips.

81. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. For I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink. (XXV. 41.)

C.—How very unjust to send his own followers to heaven while others to everlasting fire ! Where it is said that there will be no *Akasha* (space) wherein will the heaven and the everlasting fire or hell exist ? Had not God made the devil and his angels He would not have been obliged to make all these preparations for hell. We

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wonder what kind of God he is Who could not even inspire the Devil with fear since he was one of His angels and yet revolted against him, but why could not he get hold of Him in the beginning and put him in a prison or kill him. What should he think of the power of God when the devil was kept without food for 40 days. It was Christ, even the son of God, who could not do anything. It follows, therefore, that neither Christ was the son of God, nor could the Biblical God be the true God.

82. Then one of the twelve, called Judas Iscariot, went unto the chief priests. And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. (XXVI. 14, 15.)

C.—Behold! all the Godhead and miraculous powers of Christ stand exposed! When he could not purify even the heart of his chief disciple who was in his constant company how could he purify others now that he is dead?

Oh! How many people, who put their faith and trust in him, are taken in since how could he, who could not do any good to those who constantly associated with him while he was alive, benefit anyone after his death?

83. And as they were eating, Jesus took bread, and blessed it and broke it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the new testament. (XXVI. 26—28.)

C.—Can a cultured man ever do such a thing? Only an ignorant savage would do it. No enlightened man would ever call the food of his disciples his flesh nor their drink his blood. This is called *Lord's Supper* by the Christians of the present day. They eat and drink imagining all the time that their bread was the flesh of Christ and their drink his blood. Is not it an awful thing? How could those, who could not even keep aloof from the idea that their food and drink were the flesh and blood of their saviour, abstain from the flesh and blood of others?

84. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto

them, My soul is exceedingly by sorrowful, even unto death : tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt. (XXVI. 37—39.)

C.—Now had he been the son of God and not an ordinary man and cognisant of the three periods of time or even a learned man, he would not have acted in the way he did. This clearly shows that all this fraud that Christ was the son of God, had knowledge of the future and could procure remission of sins was set up by Christ or his disciples. It is certain therefore that he was only an ordinary man, simple and honest but ignorant. He was neither a learned man nor a *Yogi*, nor one possessed of miraculous powers.

85. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he : hold him fast. And forthwith he came to Jesus, and said, Hail master ; and kissed him.....Then came they and laid hands on Jesus, and took him. Then all the disciples forsook him, and fled.....At the last came two false witnesses. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing what *is it which* these witness against thee ? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said : nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy ; what further need have we of witnesses ? behold, now ye have heard his blasphemy. What think ye ? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him ; and others smote him with the palms of their hands. Saying, Prophecy unto us, thou Christ, Who is he that smote thee ? Now Peter sat without in the palace ; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all,

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saying, I know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath I do not know the man. (XXVI. 47—50, 56, 60—72, 74.)

C.—Now what can you think of Christ who had even the power or influence to instil firm faith into the minds of his disciples who ought to have laid down their lives rather than betrayed their master through greed, or denied him, or told an untruth or sworn falsely. Nor did Christ possess any miraculous power. It is written in Genesis¹ that all the people of Sodom attacked the house of Lot to kill his guests who were two angels of God. They (the angels) smote them with blindness. Though this is an impossible story but anyhow it shows that Christ did not possess even so much power as the two angels did, yet the Christians now-a-days make no end of fuss over the powers of Christ. He ought to have preferred suicide with a weapon or by stopping his respiration with the help of *Yoga* or in some other manner to death with such ignominy. But how could he have this sense when he was so destitute of knowledge.

86. Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of angels ? (XXVI. 53.)

C.—He boasts and brags of the greatness of his father and himself and yet cannot do anything. When the high priest said to him, "Answerest thou nothing which *is it which* these witness against thee ?" But Jesus held his peace. It was not right on his part to do so, he ought to have spoken out the truth. It was not good of him, to have boasted of his greatness nor was it right on the part of those who put him to death on a false charge. What they accused him of was not his offence but they too were savages, what could they know of justice ? It would have been good for both parties had not Christ pretended to be the Son of God and they (the Jews) so illtreated him, but where from could they get the requisite sense, righteousness and justice to know these things and feel and act the truth ?

1. Genesis XIX. 11.

87. And Jesus stood before the governor : and the governor asked him, saying, Art thou the King of Jews ? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee ? And he answered him to never a word : in so much that the governor marvelled greatly. Pilate saith unto them, What shall I do then with Jesus which is called Christ ? *They* all say unto him, Let him be called. When he had scourged Jesus, he delivered *him* to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of *soldiers*. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail King of Jews ! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and led him away to crucify *him*. And when they were come unto a place called Golgotha, that is to say, a place of a skull. They gave him vinegar to drink mingled with gall : and when he had tasted *thereof*, he would not drink. And they crucified him. And set up over his head his accusation written... Then where there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads. And saying, Thou that destroyest the temple and buildest *it* in three days, save thyself. If thou be the son of God come down from the cross. Likewise also the Chief priests mocking *him*, with the scribes and elders said. He saved others ; himself he cannot save.. If he be the King of Israel, let him now come down from the cross and we will believe him. He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, ELI, ELI, LAMA SABACHTHANI ? That is to say, My God, My God, why hast thou forsaken me ? Some of them that stood there, when they heard *that* said, This *man* calleth for Elias. And

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straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. Jesus, when he had cried again with a loud voice, yielded up the ghost. (XXVII. 11—14, 22, 26—31, 33—35, 37—48, 50.)

C.—Those wicked people treated Jesus very badly indeed. But Jesus was also to blame, since he pretended to be the Son of God. Now God has no son, nor is He the father of anyone, because if this be the case, He would also be the father-in-law, brother-in-law. etc., of some one. Besides, when the governor asked him, "Art thou the king of the Jews, etc., he ought to have told him what he knew to be the truth. Had the miracles supposed to have been worked by him been true, he would have then come down from the cross and thereby converted them all. Again had he been the Son of God, He too would have saved him. Had he been a seer, he would have refused to take the drink of vinegar and gall that was offered to him without tasting it. He would have known its composition before-hand. Had he possessed any miraculous power, he would not have cried so much before he yielded up the ghost. This shows that a man may be ever so clever the truth will be out. It is also clear that Jesus was a little better than other men of his time who were all savages. He did not possess any miraculous power nor was he the Son of God, nor was he an enlightened man else he would not have suffered from mental anguish at the time of his death.

88. And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came, and rolled back the stone from the door, and sat upon it. He is not here : for he is risen as he said. Come, see the place where the Lord lay. And as they went to tell his disciples, behold, Jesus met them, saying, AH hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid, go tell my brethren that they go into Galilee, and there shall they see me. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. I am with you always, *even* up to the end of the world. (XXVIII. 2, 6, 9, 10, 16—18, 20.)

C.—Even these things being opposed to the dictum of knowledge and the laws of nature are not worthy of being believed in. Have not the Christians made God like a Tahsildar or a Collector when they believe that he had peons or messengers called angels who descended from heaven and were sent on errands hither and thither. Did Christ rise from the dead with the same body that had been buried. The Bible says that women held his feet and worshipped him. Was it the same body which had been buried? Now that body had been buried for three days, we should like to know why did it not decompose? To say with his own lips that “all power is given unto me in heaven and earth” was a mere hoax (on the part of Christ). It is impossible that he could have met his disciples and talked with them, because if these things be true, why cannot anyone rise from the dead now-a-days and go to heaven with the same body.

We have so far briefly discussed the Gospel according to St. Matthew, next we shall discuss the Gospel according to St. Mark.

(THE GOSPEL ACCORDING TO ST. MARK.)

89. Is not this the carpenter. (VI. 3.)

C.—Joseph was really a carpenter, and, therefore, Jesus (being his son) was also a carpenter, and for years together he worked as such then he began to aspire to be a prophet. By and by he pretended to be the son of God and those savages (around him) believed him to be such. No wonder then that he was so clever in dividing people, and in causing discord and dissensions among them.

(THE GOSPEL ACCORDING TO ST. LUKE.)

90. And Jesus said unto him, Why callest thou me good? None is good, save one that is God. (XVIII. 19.)

C.—Whence have the Christians got this Trinity—the Father, the Son and the Holy Ghost when Christ himself declares that none is good, save one that is God.

91. He sent him to Herod. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him: and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing.

C.—Now this is not to be found in the Gospel of St. Matthew, hence the witnesses (St. Matthew, St. Luke, etc.), disagree on this point, but all the witnesses ought to say the same thing (before their evidence can be trusted). Had Jesus been possessed of intelligence and miraculous power, he would have answered Herod (when he questioned him) and also shown him some miracles. This shows that Jesus was neither an enlightened man, nor was he possessed of any miraculous power.

(THE GOSPEL ACCORDING TO ST. JOHN.)

92. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made by him : and without him was not anything made that was made. In him was life : and the life was the light of men.* (I. 1—4.)

C.—The Word could not have existed in the beginning without the speaker : and therefore to say that the Word was with God, is useless. The Word can never be God. Since the Word was with God in the beginning, neither of the two can be said to have existed prior to the other. The world could not have been made by the help of the Word unless the *material cause* (of the universe) also existed. The maker could create the universe even without the Word by keeping quiet. What was life and where was it ? This verse (In him was life, etc.,) would make the souls eternal (beginningless), and if they be eternal the statement of Genesis which says "The Lord God breathed the breath of life into the nostrils of man" would be wrong. Is life the light of men alone and not of the animals and other living creatures ?

93. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him. (XIII.)

C.—Now this cannot be true, since if the Christians were asked, "(You hold) that the devil tempts all men. Who tempts the devil ? If you say that the devil tempts himself, men can also be tempted by themselves ; what has the devil to do with this (business) then ? But if God be the tempter of the devil, the Christian God then is the greatest devil and He stands guilty of having tempted all men through him. Can God even do such things ? Truth to tell, we should not wonder if those, who wrote this book

(The Bible) and called Christ the Son of God, were devils, but neither this (book) can be the Word of God, nor its God the true God, nor Christ the Son of God.

94. Let not your heart be troubled : ye believe in God, believe also in me. In my father's house are many mansions : If *it were* not so, I would have told you. I go to prepare a place for you. And I go and prepare a place for you, I will come again, and receive you into myself ; that where I am, *there* ye may be also. Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me. Ye had known me, ye should have known my Father also. (XIV. 1—4, 6, 7.)

C. - Now reader mark the words of Christ ! Are they a bit better than what the *popes* say to their dupes ? Had he not set up this fraud, who would have been caught into his net ? Has Christ got the monopoly of his Father ? If He be under his control, he will no longer remain independent and consequently could never be God. To say that no man cometh unto the Father but by me can never be true as God does not stand in need of any mediator. Had no one attained God before Christ ? All this boasting about his Father's mansions and about his going to prepare a place for his followers and speaking with his own lips about his being the way, the truth and the life were nothing but a hoax and hence can never be true.

95. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater *works* than these shall he do because I go unto my father. (XIV. 12.)

C.—Now if the Christians believe in Christ, why cannot they raise the dead and work other miracles. But if even with their faith in Christ they cannot work any miracles, it is certain that Christ too had wrought no miracles, since he himself says : “He that believeth on me.....shall he do also.” Has one lost his mental vision that he should believe in the miracles of Christ when not a single Christian can work a miracle ?

96. The only true God. (XVII. 3.)

C.—When He is the only true God, it is absurd for the Christians, to talk about three Gods. (The Father, the Son and the Holy Ghost).

(THE REVELATION OF ST. JOHN, THE DIVINE)

Now reader mark ! What wonderful things St. John tells us.

97. And they had on their heads, crowns of gold...And *there were* seven lamps of fire burning before the throne which are the seven Spirits of God. And before the throne *there was* a sea of glass like unto crystal.....and round about the throne, *were* four beasts full of eyes before and behind. (IV. 4—6.)

C.—Now, is not the Christian heaven like a city and their God like a lamp of fire. Wearing of crowns of gold and other jewellery as well as the existence of such beasts as had 'eyes before and behind' is impossible. Besides, these beasts are said to have been lions, etc., now who can believe such things ?

98. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals...Who is worthy to open the book, and to loose the seals thereof ? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much because no man was found worthy to open and read the book neither to look thereon. (V. 1—4.)

C.—What a fine picture of the Christian heaven ! There are thrones, and throngs of men and a book sealed with many seals whom no man in heaven or on earth could open or look on ; then, there was John who began to weep because 'no man was found worthy to open and to read the book'. Upon this an elder tells him that Christ is able to open it. As the proverb runs 'men's songs are sung in praise of one whose marriage it is,' all these mighty things are told of Christ, in order to magnify him. But they have no legs to stand on.

99. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. (V. 6.)

C.—Now, look at the imaginary character of St. John's dream ! In that heaven there are only Christians, four beasts and Christ, but none else. It is very strange that while on earth Christ had

only two eyes and no trace of horns, but in heaven he got seven eyes and seven horns, which are really the seven spirits of God ! What a pity, the Christians have accepted such nonsense (as revelation). They ought to have used a little sense anyhow.

100. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every-one of them harps, and golden vials full of odours, which are the prayers of saints.. (V. 8.)

C.—We wonder when Christ was not in heaven whom did these four beasts and twenty-four elders, etc., worship by burning incense and lighting lamps and offering food (eatable) performing *arti*.* Now the Protestant Christians condemn idol-worship, whilst their heaven is the veritable home of idolatry.

101. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying come and see. And I saw, and behold a white horse ; and he that sat on him had a bow : and a crown was given unto him ; and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second, beast say, come and see. And there went out another horse *that was* red ; and *power* was given to him that sat thereon to take peace from the earth,... and when he had opened the third seal,...and to a black horse,... and when he had opened the fourth seal,...and behold a pale horse, and his name that sat on him was Death...(VI. 1—5, 7—8.)

C.—Now, are not these tales more absurd than those of the *Purānās* ? How could horses and riders be contained in the seals of a book ? Those who have accepted even the delirious mutterings of John as truth are the very embodiment of ignorance.

102. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ? And white robes were given unto everyone of them ; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their

* It is the name of a ceremony performed by Indian idolators in adoration with a lamp.—Tr.

brethren, that should be killed as they *were*, should be fulfilled. (VI. 10, 11).

C.—The Christians, being handed over to a Judge who is absent from the station and is on tour, will no doubt cry aloud for justice, but he that accepts the *Vedic* faith shall not have to wait at all for Justice. Will the Christians tell us if the court of God is closed now-a-days and no justice is being done. Are the judges sitting idle now ? The Christian God can also be easily led, since on their request, He begins to avenge them on their enemies. They are of a very vindictive nature because even after death they avenge themselves on their enemies. It seems they have not the least forbearance and where there is no forbearance, misery and sorrow know no bounds.

103. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together ; and every mountain and island were moved out of their places. (VI. 13, 14.)

C.—It is because, St. John the Divine was an ignorant man that he talked such nonsense. The stars are planets and spheres, how can they all fall on our earth, and why will the solar attraction let them shift hither and thither out of their orbits ? Did he think that the heaven was like a mat (that it could be rolled)* It is a formless thing hence it can neither be rolled nor gathered together. This shows that John and the like were all savages what could they know about these things ?

104. And I heard the number of them which were sealed : *and there were* sealed an hundred *and forty and four* thousand of all the tribes of the children of Israel. Of the tribe of Juda *were* sealed twelve thousand. (VII. 4, 5.)

C.—Is the Biblical God the Lord of tribes of Israel alone or is He the Lord of the whole Universe ? Had He not been only *their* Lord He would not have sided with those savages alone. He always helped them only, did not even take the name of any other

*It is that the word Akásha has been rendered by the translators of the Bible into *A'ka'sha*, which is a formless substance.

tribe or nation. Hence He is no God. His scaling men of the tribes of Israel, betrays the finitude of his knowledge and power. Or it (may be) was all John's false conception.

105. Therefore are they before the throne of God, and serve him day and night in his temple. (VII. 15.)

C.—Is not this the crudest form of Idolatry. Does not it show that the Biblical God is localised and embodied like a man? It seems that the Christian God does not at all sleep during the night because had it not been so, He would not have been worshipped during the night, or if He did sleep His sleep must have been very much disturbed during the night but if he worked day and night He must be very miserable and afflicted with diverse diseases.

106. And another angel came and stood at the altar, having a golden censer : and there was given unto him much incense. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the altar, and cast *it* into the earth : and there were voices, and thunderings, and lightnings, and an earthquake. (VIII. 3, 4, 5.)

C.—Now even in (the Christian heaven) there is an altar, incense is burnt, lamps lighted, eatables offered, and trumpets sounded before the altar. Is their heaven in any way less ostentatious than a temple of *Vairagees*? If anything, there is more pomp and show there.

107. And the third part of trees was burnt up, and all green grass was burnt up (VIII. 7.)

C.—Well done, ye Christian seer ! This God, His angels, the sound of trumpets and the final dissolution of the world—all this looks more like children's play.

108. And the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him was given the key of the bottomless pit. And he opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth : and unto them was given power, as the scorpions of the earth have

power. And it was commanded them only those men which have not the seal of God in their foreheads.....they should be tormented five months . (IX. 1—5.)

C. —Did the stars, as soon as they heard the sound of the trumpet, fall on these very angels and into the very heaven since they have not fallen on the earth? Had God kept that pit and reared those locusts for the day of *dissolution*? Those locusts must be able to see, to read the seals, in order to find out whether those men were to be hurt or not. All this is meant to deceive the poor simpletons and frighten them into accepting the Christian religion, in other words, they are led to think that if they did not embrace Christianity they will be tormented by locusts. Such things can flourish in an unenlightened country but not in *Aryavarta* (India). Can it be anything like dissolution?

109. ...Were two hundred thousand thousand : (IX. 16.)

C.—Now where does such a vast number of horses *graze and stay* in heaven? What a large amount of dung there would be and what an amount of foul gas it must give rise to? We *Aryas* say good-bye to such a heaven, such a God and such a religion. It will be a very good thing if the Christians will also, through the grace of the Almighty God, be freed from the shackles (of the Christian religion).

110. .. And he set his right foot upon the sea, and *his* left foot on the earth. (X. 1, 2, 3.)

C.—Now are not these tales of the Biblical angels even more fanciful than those of the *Purānās* and story-tellers?

111. And there was given me a reed like unto a rod : and the angle stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. (XI. 1.)

C.—Let alone the earthly temples, even in the heaven of the Christians, temples of God are built and measured. Their teachings are as absurd as their heaven. Take for instance the Lord's Supper. In it the Christians eat bread and drink wine imagining them to be Christ's flesh and blood. Again, to keep images of the Cross in the Church is nothing short of Idolworship.

112. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : (XI. 19.)

C.—The temple (of God) in (the Christian) heaven perhaps remains generally closed. It is but occasionally opened. Can there even be a temple of God ? The All-pervading Supreme Spirit as described in the *Vedās* can have no temple, but the God of the Christian, Who is embodied can have a temple be it on this earth or in heaven. Just as trumpets are sounded and tintinabulatory noise made in the temples here, the same is true of the Christian heaven. It must be only very occasionally that the Christians see the ark of testament. No one knows what the object of keeping it there is. The fact is that all these things are done to tempt men.

113. And there appeared a great wonder in heaven : a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to deliver. And there appeared another wonder in heaven ; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. (XII. 1—4.)

C.—Oh ! what big yarns (St. John has spun) ! The poor woman cries even in the Christian heaven but no one takes pity on her or does anything to relieve her pain. What a long tail that dragon must have had that cast one-third of the stars of the heaven on the earth ? Now this earth is very small compard with the stars that are very big spheres. Our earth could not support even one of them. We can, therefore, rightly infer that one-third of the stars of the heaven must have fallen on the house of the writer of this book and that dragon also, that had such a long tail that it drew one-third of the stars of the heaven and did cast them to the earth, must have lived in the house of the same.

114. And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels (XII. 7.)

C.—Whoever goes to the Christian heaven must greatly suffer on account of wars going on there. Let us bid farewell to such a heaven. This earth is as good as the Christian heaven ? The place where wars are constantly raging and peace is conspicuous by its absence, suits the Christians nicely.

115. And the great dragon was cast out, that old serpent, called that Devil, and Satan, which deceiveth the whole world. (XII. 9.)

C.—Did not Satan, when he was in heaven, deceive men ? Why did not (God) imprison him for life or put him to death ? Why was he cast down on the earth ? If the devil deceives the whole world, who is his tempter ? If he has tempted himself then men can also be tempted by themselves, without his help. But if God be his tempter, such a being can never be God. It seems that even the Christian God feared the Devil, since if God be more powerful than he why didn't He punish him as soon as he sinned. The power of the Christian God in this world is not even a thousandth part of the power of the Devil hence, it is very likely that the Christian God was quite helpless to prevent him from making mischief. He is not like the present-day Christian rulers who punish criminals such as dacoits and burglars as soon as possible. Who is then so foolish as to renounce the *Vedic* religion and accept, instead, the false religion of the Christians ?

116. Woe to the inhabitants of the earth and of the sea for the devil is come down unto you. (XII. 12).

C.—Is the Christian God the Lord and Protector of that place (heaven) alone ? Is not he the Lord and Protector of the earth and men and other living creatures thereon as well : If he be the King of the earth also why has he not been able to kill the Devil ? That Devil goes and deceives everyone and yet He does not prevent him from doing so. The fact seems to be that there is one good God and another (more) powerful and wicked God.

117. ...And power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds, and tongues, and nations. (XIII. 5, 6, 7.)

C.—Is not He, that sends the Devil and a beast, etc., to tempt the inhabitants of the earth and gives him power to make war with the saints, more like the ringleader of a party of robbers ? Such a thing can never be done by God or His devotees.

118. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand having his Father's name written on their foreheads. (XIV. 1).

C.—Now, reader mark ! God lives on the mount Sion and so does Jesus Christ, His son, with his Father. How were 4,000 men counted ? Are there only 144,000 inhabitants of the heaven ? What about millions of the Christians who had not God's seal on their foreheads ? Have they all gone to hell ? The Christians ought to go to the mount Sion and see if Christ's Father and His army are there ? If they be there, what is written in the Bible regarding them is true, otherwise it is all false. If they came there from some other place, one should like to know why they came. If it be said that they all came down from heaven, were they birds that flew up and down ? If God does go up and down, He is more like a magistrate who has very often to go on tour. He cannot, in that case, be one, two or (at the most) three. His number ought to be innumerable, since there ought to be at least one God for one such planet as our earth ; one, two or three Gods would not suffice to administer justice to the inmates of the innumerable (solar systems) or be able to be present in all places at the same time.

119. Yea, said the Spirit, that they may rest from their labours ; *and their works do follow them.* (XIV. 13.)

C.—Now, reader mark ! The Christian God does say that the works of men will follow them ; in other words, they shall reap the fruits of their deeds, but they (the Christians) say that Christ will take on himself the sins of all and therefore they shall be forgiven. Now the wise can decide whether what God says is right or what the Christians tell us. Both can never be right (when their statements are contradictory). One of them ought to be wrong, be it the Christians or their God ? We don't care which.

120. ...And cast *it* into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs. (XXIV. 19, 20.)

C.—Now, are not their yarns even bigger than those of the *Purāṇas* ? The Christian God must suffer terribly when he is in a fit of anger. Is his wrath water or some other fluid that winepresses

are full of it. It is impossible for blood to flow, for "the space of a thousand and six hundred furlongs," as it coagulates at once on coming in contact with air. How can it, then, flow. Hence such things are false.

121. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened : (XV. 5.)

C.—If the Christian God was an All-knowing God, what was the business of the witnesses there, since He would have known everything by his Omniscience. It makes it positively clear that the Christian God is not Omniscient. Can such a being as man who is possessed of finite knowledge do the works of God ? No, never, never. Many impossible things are told of angels in this book. No one can believe them to be true. The book is so full of such absurdities that it is useless to dwell any longer on the subject.

122. ...God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works. (XVIII. 5, 6.)

C.—Now, clearly the Christian God is unjust, for justice consists in awarding reward or punishment in accordance with the nature or extent of one's deeds, virtues or sins ; it is unjust to inflict punishment or bestow happiness out of proportion to one's deeds. Why should not they who worship an unjust God, be themselves unjust ?

123. For the marriage of the Lamb is come, and his wife hath made herself ready. (XIX. 7.)

C.—Now behold ! Even marriages are celebrated in the Christian heaven, since God Himself celebrated the marriage of Christ there. Will the Christians please tell us who are His father-in-law, mother-in-law, brother-in-law, etc. How many children were born of that marriage, since the loss of reproductive element causes loss of strength and energy which, in its turn, causes decay of mental faculties, and shortness of life. Hence Christ must have died by this time. Anything that is the result of combination of different substances must disintegrate into its component parts. The Christians having put their faith in Christ, have deluded themselves, and who knows how long they will continue to do so,

124. ...Serpent, which is the Devil, and Satan and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled..... (XX. 2,3.)

C.—It was with the utmost difficulty that the Devil was caught and kept imprisoned for 1,000 years. Will he not again deceive the people when he is set free again ! Such a wicked individual ought to have been imprisoned for life or put to death. But the fact is that this is a mere delusion of the Christians. There is no such thing as a Devil. They have simply devised this method to frighten people, and thereby ensnare them in their net. Just as a scoundrel said to some simple people : “Come with me, and I shall show you the God *Narayana*.” He had previously placed a man in some lonely spot in a bush, in such a position that he appeared to have four arms. He told them that when he asked them to open or to close their eyes they should do so. Whosoever disobeyed him will lose his eyesight. Then he proceeded with them towards that place. When he came to the spot where that four-armed man could be seen he ordered them to look in front, and in the next moment told them to shut their eyes. When the four-armed man had hid himself in the bush, he asked them to open their eyes again and said, behold ! You have all seen *Narayana*. The same is true of the quackery of the religionists. Hence one should do his best not to fall in their trap.

125. From whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, small and great, stand before God ; and the books were opened ; and another book was opened, which is *the book* of life : and the dead were judged which were out of those things written in the books, according to their works. (XX. 11, 12.)

C.—Now, don't all these things look childish ! How can the heaven and the earth fly away ? From whose face did they fly away ? What did God and his throne rest on ? God must be sitting or standing when the dead were made to stand before Him. Does God conduct His business in the same way as is done in a Court of Law or in a shop where books or other documents are required to settle disputes or accounts. Were entries made into the

books concerning the works of souls by God or His agents ? Through belief in such (absurd) things the Christians have called a being God who is no God, and refused to acknowledge the true God, as God.

128. And there shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination or *maketh* a lie(XXI. 27.)

C.—If this be the cause, why do the Christians say that even sinners can go to heaven by turning Christians. This is not true. But if this be true, St. John, the Divine, shall never be able to enter heaven since he has told such lies in this book and even Christ could not have gone to heaven, since how can one burdened with the sins of innumerable sinners enter heaven where even a single sinner is not allowed to get in ?

129. And there shall be no more curse : but the throne of God and the Lamb shall be in it ; and his servants shall serve him : And they shall see his face ; and his name *shall be* in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever. (XXII. 3—5.)

C.—What a fine picture, this, of the Christian heaven ? Will God and the Lamb be always sitting on their respective thrones ? Will the servants be always looking at his face ? Now will you, pray, tell us, if your God has a face white like that of a European or black like that of Negro or of some other colour like that of a Native of some other country ? Even your heaven is like a prison, since all its inmates are not equal, there is inequality in rank, and one is bound to live in that place, consequently they must also suffer (from various sorts of inconveniences). Besides, he that has a face can never be an Omniscient God the Lord of all.

130. And, behold, I come quickly ; and my reward is with me, to give every man according as his work shall be. (XXII. 12.)

C.—If it be true that every man shall be rewarded according to his works, sins can never be remitted, but if they are remitted this statement of the Bible is false. If it be said that remission of

sins is also recorded in the Bible the two statements are self-contradictory. You should therefore cease to believe in it. How much shall we write? The Christian Bible contains hundreds of thousands of things that are condemnable. We have only shown here a few absurdities; they will suffice to convince the wise of the untruth of it. Except a few things, all others are false. Truth adulterated with untruth can never remain pure and hence the works that contain it can never be acceptable. Besides in the acceptance of the *Vedas* the whole truth is accepted.

THE END OF CHAPTER XIII.
